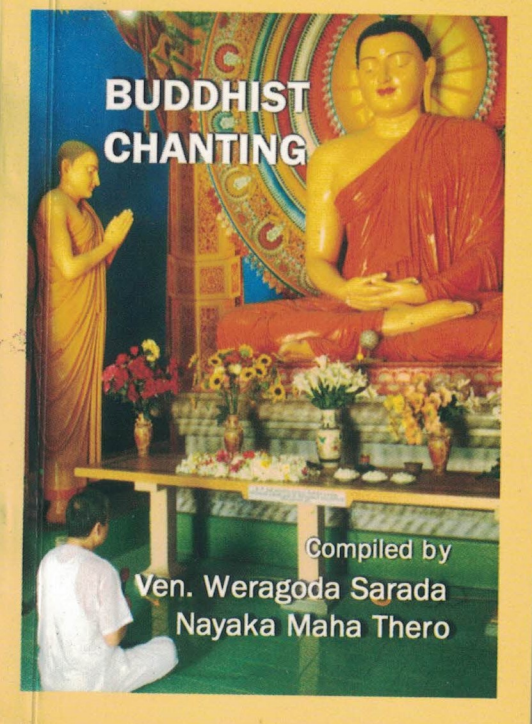




BUDDHIST CHANTING

Compiled by
**Ven. Weragoda Sarada
Nayaka Maha Thero**

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Sabba Dānaṃ Dhamma Dānaṃ Jinati
“The Gift of Truth Excels All Other Gifts”



**This book “Buddhist Chanting” is
sponsored by Mrs. Weerananarayana
& Family**

**in loving memory of the
late Mr. D. S. Weerananarayana
May the merit accruing from the
publishing of this book, ensure
Eternal Bliss of Nibbana to
late Mr. D. S. Weerananarayana.**

Ven. Weragoda Sarada Maha Thero

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SALUTATION TO THE BUDDHA

**Namo tassa Bhagavato Arahato
Sammā Sambuddhassa (3 times)**

Honour to Him, the Blessed One, the
worthy One, the fully Enlightened
One.

TI – SARANA - THREE REFUGES

Buddhaṃ saraṇaṃ gacchāmi

I go to the Buddha as my refuge.

Dhammaṃ saraṇaṃ gacchāmi

I go to the Dhamma as my refuge.

Saṅghaṃ saraṇaṃ gacchāmi

I go to the Sangha as my refuge.

**Dutiyam’pi Buddhamaṃ saraṇaṃ
gacchāmi**

For the second time, I go to the
Buddha as my refuge.

**Dutiyam’pi Dhammaṃ saraṇaṃ
gacchāmi**

For the second time, I go to the
Dhamma as my refuge.

**Dutiyam’pi Saṅghaṃ saraṇaṃ
gacchāmi**

For the second time, I go to the
Sangha as my refuge.

**Tatiyam’pi Buddhamaṃ saraṇaṃ
gacchāmi**

For the third time, I go to the Buddha
as my refuge.

**Tatīyam’pi Dhammaṃ saraṇaṃ
gacchāmi**

For the third time, I go to the
Dhamma as my refuge.

**Tatīyam’pi Saṅghaṃ saraṇaṃ
gacchāmi**

For the third time, I go to the Sangha
as my refuge.

PAÑCA SĪLA - FIVE PRECEPTS

**Pāṇātipātā veramaṇī sikkhā padaṃ
samādiyāmi**

I take the precept to abstain from
destroying living beings.

**Adinnādānā veramaṇī sikkhā
padaṃ samādiyāmi**

I take the precept to abstain from
taking things not given.

**Kāmesu micchācārā veramaṇī
sikkhā padaṃ samādiyāmi**

I take the precept to abstain from
sexual misconduct.

**Musāvādā veramaṇī sikkhā padaṃ
samādiyāmi**

I take the precept to abstain from
false speech.

**Surā meraya majja pamādaṭṭhānā
veramaṇī sikkhā padaṃ
samādiyāmi**

I take the precept to abstain from
distilled and fermented liquor that
causes intoxication and heedlessness.

SALUTATION TO THE BUDDHA

**Iti'pi so bhagavā, Arahāṃ, Sammā
Sambuddho, Vijjā caraṇa
sampanno, Sugato, Loka vidū,
Anuttaro purisa dhamma sārathi,
Satthā deva manussānaṃ,
Buddho, Bhagavā'ti.**

Such indeed is the blessed One,
Exalted, Perfectly Enlightened One,
Endowed with knowledge and virtue,
Well-gone Knower of the worlds. A
guide incomparable for the training
of individuals, Teacher of gods and
men, Enlightened and holy.

SALUTATION TO THE DHAMMA

Svākkhāto bhagavatā dhammo,

**Sandiṭṭhiko, akāliko, Ehi passiko,
opanayiko, paccattaṃ veditabbo
viññūhī'ti.**

Well-expounded is the Dhamma by
the blessed one to be self-realised,
with immediate fruit; inviting all to
'come and see', worthy to be
achieved; to be attained by the wise,
each for himself.

SALUTATION TO THE SANGHA

**Supaṭipanno bhagavato sāvaka
saṅgho, Uju paṭipanno bhagavato
sāvaka saṅgho,
Ñāya paṭipanno bhagavato sāvaka
saṅgho, Sāmici paṭipanno
bhagavato sāvaka saṅgho,**

**yadidaṃ cattāri, purisa yugāni,
atṭha purisa puggalā, esa
bhagavato sāvaka saṅgho,
āhuneyyo, pāhuneyyo,
dakkhiṇeyyo, anjalikaraṇīyo,
anuttaraṃ puñṇakkhettaṃ
lokassā'ti.**

Well attained is the order of the
blessed one's disciples. Upright is the
order of the blessed one's disciples.
Wise is the order of the blessed one's
disciples. Dutiful is the order of the
blessed one's disciples. These four
pairs of men, the eight individuals.
This is the order of the blessed one's
disciples, is worthy of offerings, is
worthy of hospitality, is worthy of
gifts, is worthy of salutation, is an

incomparable field of merits to the world.

THE FOUR PROTECTIVE MEDITATIONS

**Namāmi Buddham guṇasāgaram
taṃ,**

Sattā sadā hontu sukhī averā.

**Kāyo jiggucho sakalo dugandho,
Gacchanti sabbe maraṇaṃ ahaṃ ca.**

I worship the Buddha, an ocean of virtue.

May all beings be happy and free from enmity.

The body is repulsive and full of foul smell.

All beings, including myself, will one day die.

**Namāmi Dhammaṃ sugatena
desitaṃ,
Sattā sadā hontu sukhī averā.
Kāyo jiggucho sakalo dugandho,
Gacchanti sabbe maraṇaṃ ahaṃ ca.**

I worship the Dhamma, recited by the
Buddha. May all beings be happy and
free from enmity. The body is
repulsive and full of foul smell.
All beings, including myself, will one
day die.

**Namāmi saṅghaṃ munirāja
sāwakaṃ,
Sattā sadā hontu sukhī averā.
Kāyo jiggucho sakalo dugandho,
Gacchanti sabbe maraṇaṃ ahaṃ ca.**

I worship the Sangha, the disciples of
the Buddha. May all beings be happy
and free from enmity. The body is
repulsive and full of foul smell.
All beings, including my self, will
one day die.

OFFERING OF LIGHT

**Ghana sārappa diṭṭena,
Dīpena tama dhansinā;
Tiloka dīpaṃ sambuddhaṃ,
Pūjayāmi tamo nudaṃ.**

With lights brightly
shining abolishing this gloom,
I adore the enlightened one
who dispels the darkness (of
ignorance).

OFFERING OF FLOWERS

**Pūjemi Buddhamaṃ kusumena nena,
Puññaṇa me te na ca hotu mokkhaṃ,
Pupphaṃ milāyāti yathā idaṃ me,
Kāyo tathā yāti vināsa bhāvaṃ.**

I offer him, Lord Buddha, these flowers
May this virtue be helpful for my
emancipation. Our body undergoes
decay even as these flowers must
fade.

OFFERING OF WATER

**Adhivāsetu no bhante,
Pāṇīyaṃ pari kappitaṃ
Anukampaṃ upādāya
Patigaṇhātu muttamaṃ.**

O lord! The blessed one, please accept this water. As an offering to you out of great compassion on us.

OFFERING OF FOOD

**Adhivāsetu no bhante,
Bhojanam pari kappitaṃ
Anukampaṃ upādāya
Patigaṇhātu muttamaṃ.**

O lord! The blessed one, may this food be kindly accepted by you, out of great compassion on us.

OFFERING OF MEDICINAL DRINKS

**Adhivāsetu no bhante,
Gilāna paccayaṃ imaṃ
Anukampaṃ upādāya
Patigaṇhātu muttamaṃ.**

O lord! The blessed one,
please accept these medicinal drinks.
As an offering to thee,
out of great compassion on us.

OFFERING OF PERFUMED SMOKE

**Gandha sambhāra yuttena,
Dhūpenāhaṃ sugandhinā
Pūjaye pūjanīyaṃ taṃ
Pūjā bhājana muttamaṃ.**

With perfumed incense, from odorous
principles, I worship the exalted one,
worthy of worship who dispels the
darkness (of ignorance).

SALUTATION TO THE TI-VIDHA CETIYA

Vandāmi cetiyaṃ sabbam

**Sabba ðhānesu patitṭhitam
Sārīrika dhātu mahā bodhiṃ
Buddha rūpaṃ sakalam sadā.**

I salute every chetiya (shrine),
that may stand in any place,
The bodily relics, the great bodhi,
and all images of the Buddha.

BODHI VANDANA

**Yassa mūle nisinnova
Sabbāri vijayaṃ akā
Patto sabbaññutaṃ satthā
Vande taṃ bodhi pādapaṃ.**

Seated at whose base the teacher
overcame all foes, Attaining
omniscience, that every bodhi-tree do
I venerate.

**Ime ete mahā bodhi
Loka nāthena pūjitā,
Ahampi te namassāmi
Bodhi rājā namatthu te.**

The great tree of enlightenment, the
lord of the world revered, I too
salute you. May there be homage to
you. O great bodhi.

**TRANSFERENCE OF MERITS
TO THE DEVAS**

**Ettā vatāca amhehi,
Sambhatam puñña sampadam
Sabbe devā anumodantu,
Sabba sampatti siddhiyā.**

May all devas participate in the merits,

we have accrued by these offerings and
all other good action. Bliss to
them all!

**TRANSCERENCE OF MERITS
TO THE DEPARTED**

**Idaṃ me ñātināṃ hotu sukhitā
hontu ñātayo. (3 times)**

Let this (merit) accrue to our
departed relatives and may they be
happy. (3 times)

ASPIRATION OR WISH

**Iminā puñña kammaṇa
Māme bāla samāgamo
Sataṃ samāgamo hotu
Yāva nibbāna pattiya.**

By the grace of this merit that I have
acquired,
may I never follow the foolish;
but only the wise up to the time,
I attain final happiness.

FORGIVENESS OF SHORTCOMINGS

**Kāyena vācā cittaṇa
Pamādena mayā kataṇ
Accayaṇ khamā me Bhante
Bhūri pañña Tathāgata.**

If by deeds, speech or thought,
heedlessly
I have done anything wrong,
forgive me, O Master!
O Teacher, greatly wise.

MAHĀ MAṄGALA SUTTA

**Evam me sutam: ekam samayaṃ
bhagavā, Sāvattiyaṃ viharati
Jetavane, Anāthapiṇḍikassa ārāme
atha kho aññatarā devatā,
abhikkantāya rattiyaṃ
abhikkantavaṇṇā, kevalakappaṃ
Jetavanaṃ obhāsetvā yena
Bhagavā ten'upasaṅkami,
upasaṅkamitvā Bhagavantam,
abhivādetvā ekamantaṃ aṭṭhāsi,
ekamantaṃ tithā kho sā devatā
Bhagavantam gāthāya ajjhabhāsi:-**

Thus have I heard: On one occasion the
Blessed one was dwelling at the
monastery of Anathapindika in Jeta's

grove near Savatthi. When the night was far spent, a certain deity whose surpassing splendor illuminated the entire Jeta grove. Came to the presence of the Blessed One, and drawing near, respectfully saluted and stood at one side. Standing thus, he addressed the Blessed One in verse:-

**Bahū devā manussā ca
Maṅgalāni acintayum
Ākankhamānā sotthānam
Brūhi maṅgala muttamam**

Many deities and men,
Yearning after good,
Have pondered on blessings.
Pray, tell me the highest blessing.

**Asevanā ca bālānaṃ
Paṇḍitānañ ca sevanā
Pūjā ca pūja nīyānaṃ
Etaṃ maṅgala muttamam**

Not to associate with the fools, to
associate with the wise, and honour
those who are worthy of honour-
This is the highest blessing.

**Patirūpa desa vāso ca
Pubbe ca kata puññatā
Atta sammā paṇīdhi ca
Etaṃ maṅgala muttamam**

To reside in a suitable locality, to
have done meritorious actions in the
past, And to set oneself in the right
course. This is the highest blessing.

**Bāhusaccañ ca sippañ ca
Vinayō ca susikkhito
Subhāsītā ca yā vācā
Etaṃ maṅgala muttamam**

Vast-learning, perfect handicraft,
Being well-trained and disciplined,
And pleasant speech-
This is the highest blessing.

**Mātā pitū upaṭṭhānam
Putta dārassa saṅgaho
Anākulā ca kammantā
Etaṃ maṅgala muttamam**

The support of father and mother,
The cherishing of wife and children,
And peaceful occupations.
This is the highest blessing.

**Dānañ ca dhamma cariyā ca
Ñatakānañ ca saṅgaho
Anavajjāni kammāni
Etaṃ maṅgala muttamam**

Liberality, righteous conduct,
The helping of relatives, and
blameless actions-
This is the highest blessing.

**Ārati virati pāpā
Majja pānā ca saññamo
Appa mādo ca dhammesu
Etaṃ maṅgala muttamam**

To cease and abstain from evil.
Forbearance with respect to intoxi-
cants. And steadfastness in virtue-
This is the highest blessing.

**Gāravo ca nivāto ca
Santutṭhi ca kataññutā
Kālena dhamma savaṇaṃ
Etaṃ maṅgala muttamam**

Reverence, humility,
Contentment, gratitude,
And opportune hearing of the
dhamma- This is the highest blessing.

**Khantī ca sōvacassatā
Samaṇānaṃ ca dassanaṃ
Kālena dhamma sākacchā
Etaṃ maṅgala muttamam**

Patience, obedience, sight of the
samanas (ascetics) and religious
discussions at due season-
This is the highest blessing.

**Tapo ca brahma cariyāñ ca
Ariya saccāna dassanaṃ
Nibbāṇa sacchi kiriyā ca
Etaṃ maṅgala muttamaṃ**

Self-control, holy life
Perception of the Noble Truths,
And the realization of Nibbana-
This is the highest blessing.

**Phuṭṭassa loka dhammehi
Cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ
Etaṃ maṅgala muttamaṃ**

He whose mind does not flutter. By
contact with worldly contingencies,
sorrowless, stainless, and secure- This
is the highest blessing.

**Etā disāni katvāna
Sabbattha maparājītā
Sabbattha sottiṃ gacchanti
Taṃ tesam maṅgala muttamam'ti**

To them, fulfilling matters such as
these, Everywhere invincible,
In every way moving happily-
These are the highest blessings.

**Etena sacca vajjena hotu te jaya
maṅgalam.**

**Etena sacca vajjena hotu te jaya
maṅgalam.**

**Etena sacca vajjena hotu te jaya
maṅgalam.**

By the firm determination of this
truth. May joyous victory be yours.

RATANASUTTA

**Yānīdha bhūtāni samā gatāni
Bhummā ni vā yā niva antalikkhe
Sabb’eva bhūtā sumanā bhavantu
Atho’pi sakkacca sunantu
bhāsitam**

Whatsoever beings are here
assembled,
Those of the earth or those of the air,
May all of them be happy!
Let them all listen attentively to my
words!

**Tasmā hi bhūtā nisāmetha sabbe
Mettam karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā**

Listen here, all beings!
Show your love to those humans
who, day and night, bring offerings to
you. Therefore, guard them diligently.

**Yaṃ kiñci vittaṃ idha vā huraṃ
vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena
Idam’pi Buddhhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Whatsoever treasure there be, either
here or in the world beyond, Or
whatever precious jewel there be in the
heavens- Yet there is none comparable
with the accomplished one. Verily, in
the Buddha is this precious jewel.
By this truth, may there be happiness!

**Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā sakyamunī samāhito
Na tena Dhammena sam’atthi kiñci
Idam’pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

The tranquil sage of the sakyas realized
cessation Passion-free, immortality
supreme, excellence. There is nothing
comparable to this Dhamma. Verily, in
the Dhamma is this precious jewel. By
this truth may there be happiness!

**Yaṃ Buddhasettṭho parivaṇṇayī
suciṃ
Samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati
Idam’pi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

That pure path the Buddha supreme
praised is described as “concentration
without interruption.”

There is nothing like that concentration.
Verily, in the Dhamma is this
precious jewel. By this truth may there
be happiness!

**Ye puggalā aṭṭha satam pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā Sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam’pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu**

Those eight individuals, praised by the
virtuous, They constitute four pairs.
They, the worthy of offerings, the
disciples of the Enlightened One, gifts

given to whom yield abundant fruit.
Verily, in the Sangha is
this precious jewel. By this truth may
there be happiness!

**Ye suppayuttā manasā dalhena
Nikkāmino Gotama sāsanaṃhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ
bhuñjamānā
Idam’pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

With steadfast mind, applying
themselves thoroughly in the
dispensation of Gotama, free of
passion, They have attained to that
which should be attained, and, plunging
into the deathless, They enjoy the peace

in absolute freedom. Verily, in the Sangha is this precious jewel. By this truth may there be happiness!

**Yathindakhīlo paṭhaviṃ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariyasaccāni avecca passati
Idam’pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Just as a firm post, sunk in the earth,
Cannot be shaken by the four winds;
Even so do I declare him to be a
righteous person who thoroughly
perceives the noble truths.
Verily, in the Sangha is this precious
jewels.
By this truth may there be happiness!

**Ye ariyasaccāni vibhāvayanti
Gambhīrapaññena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamam ādiyanti
Idam’pi Saṅghe ratanam paṇītaṃ
Etena saccena suvatthi hotu**

Those who comprehend clearly the
noble truths, Well taught by him who
has absolute knowledge,
Do not undergo an eighth birth, no
matter how exceedingly heedless they
may be. Verily, in the Sangha is this
precious jewel.
By this truth may there be happiness!

**Sahāva’ssa dassana sampadāya
Tayassu Dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañ ca**

**Sīlabbatamvāpi yadatthi kiñci
Catūh'apāyehi ca vipbamutto
Cha cābhiṭhānāni abhabbo kātuṃ
Idam'pi Saṅghe ratanam paṇītam
Etena saccena suvatthi hotu**

Together with his attainment of insight,
Three qualities have been abandoned,
namely - Belief in self, doubt and
dependence on (wrong)

rites and ceremonies.

He is absolutely freed from the four
states of misery,

And is incapable of committing the six
deadly crimes.

Verily, in the Saṅgha is this precious
jewel.

By this truth may there be happiness!

**Kiñcāpi so kammaṃ karoti
pāpakaṃ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya;
Abhabbatā diṭṭha padassa vuttā
Idam’pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

He is incapable of hiding whatever evil
he does,
Whether by deed, word or thought;
For it has been said that such an act is
impossible
For one who has seen the path.
Verily, in the Sangha is this precious
jewel.
By this truth may there be happiness!

**Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmim
gimhe
Tathūpamaṃ Dhamma varaṃ
adesayi
Nibbāṇagāmiṃ paramaṃ hitāya
Idam’pi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Just like a forest is flowered at the top,
in the first month of the summer season,
so has the sublime
Doctrine that leads to Nibbana been
taught
For the highest good.
Verily, in the Buddha is this precious
jewel.
By this truth may there be happiness!

**Varo varaññū varado varāharo
Anuttaro Dhamma varam̐ adesayi
Idam'pi Buddhē ratanam̐ paṇītam̐
Etena saccena suvatthi hotu**

The unrivalled excellent one, the knower, the giver, the bringer of the excellent has expounded the excellent doctrine. Verily, in the Buddha is this precious jewel. By this truth may there be happiness!

**Khīnam purāṇam̐ navam̐ natthi
sambhavam̐
Virattacittā āyatike bhavasmim̐
Tē khīnabījā avirulhicchandā
Nibbaṇti dhīrā yathāyam̐ padīpo
Idam'pi Saṅghe ratanam̐ paṇītam̐
Etena saccena suvatthi hotu**

Their past is extinct, a fresh becoming
there is not, their minds are not attached
to a future birth,
Their desires grow not; Those wise
ones go out even as this lamp.
Verily, in the Sangha is this precious
jewel.
By this truth may there be happiness!

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni'va antalikkhe
Tathāgatam devamanussapūjitam
Buddham namassāma suvatthi hotu**

Sakka's exultation: we beings here
assembled, of the earth and of the air.
Salute the accomplished Buddha,
honoured by gods and humans.
May there be happiness!

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni’va antalikkhe
Tathāgatam devamanussapūjitam
Dhammam namassāma suvatthi
hotu**

Sakka’s exultation: we beings here
assembled, of the earth and of the air,
Salute the accomplished Dhamma,
honoured by gods and humans.
May there be happiness!

**Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni’va antalikkhe
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Saṅgham namassāma suvatthi hotu**

Sakka’s exultation: we beings here
assembled,

of the earth and of the air,
Salute the accomplished Sangha,
honoured by gods and humans.
May there be happiness!

**Etena sacca vajjena dukkhā vūpa
samentute.**

**Etena sacca vajjena bhayā vūpa
samentute.**

**Etena sacca vajjena rogā vūpa
samentute.**

By the firm determination of this
truth, May you be free from suffering.
By the firm determination of this
truth, May you be free from fear.
By the firm determination of this
truth, May you be free from illness.

KARAÑĪYAMETTA SUTTA

**Karañīyamatthakusalena
Yaṃ taṃ santam padaṃ
abhisamecca.**

**Sakko ujū ca sūjū ca
Suvaco ca'ssa mudu anatimāni**

He who is skilled in his good and
who wishes to attain that state of
calm should act thus:-

He should be able, upright, perfectly
upright, Obedient, gentle and
humble.

**Santussako ca subharo ca
Appakicco ca sallahukavutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho**

Contented, easily supportable with few
duties, of right livelihood, Controlled
in senses, discreet, not impudent,
Not be greedily attached to families.

**Na ca khuddham samācare kiñci
Yena viññū pare upavadeyyum
Sukhīno vā khemino hontu
Sabbe sattā bhavantu sukhittā**

He should not commit any slight wrong
Such that other wise men might censure
him. May all beings be happy and
secure; May their hearts be wholesome!

**Ye keci pāṇa bhūt'atthī
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakānukathulā**

Whatsoever living beings there be;
Feeble or strong, long, stout or medium,
short, small or large, seen or unseen.

**Diṭṭhā vā yeva addhiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesi vā
Sabbe sattā bhavantu sukhitattā**

Those dwelling far or near,
Those who are born and those who
are to be born-
May all beings, without exception, be
happy minded.

**Na paro param nikubbetha
Nātimaññetha kattha ci naṃ kañci
Byārosanā paṭighasaññā
Nāññamaññassa dukkhamiccheyya**

Let not one deceive another nor
despise any person whatsoever in any
place in anger or ill-will
Let him not wish any harm to another.

**Mātā yathā niyaṃ puttāṃ
Āyusā ekaputta manurakkhe
Evaṃ'pi sabbabhūtesu
Mānasā bhāvaye aparimāṇāṃ**

Just as a mother would protect her only
child at the risk of her own life, even
so let him cultivate a boundless heart
towards all beings.

**Mettaṃ ca sabbalokaśmiṃ
Mānasā bhāvaye aparimāṇāṃ
Uddhaṃ adho ca tiriyaṇ ca
Asaṃbādhaṃ averaṃ asapattaṃ**

Let thoughts of boundless love pervade
the whole world above, below and
across without any obstruction, without
any hatred, without any enmity.

**Tiṭṭhaṃ caraṃ nisinno vā
Sayāno vā yāvata'ssa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya
Brahmam'etaṃ vihāraṃ idhamāhu**

Whether he stands, walks, sits or lies
down, as long as he is awake, he should
develop this mindfulness. This, they
say, is the highest conduct here.

**Diṭṭhiṃ ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedhaṃ
Na hi jātu gabbhaseyyaṃ punare ti'ti.**

Not falling into error, virtuous, and
endowed with insight, he discards
attachment to sensuous desires.
Truly, he does not come again for
conception in a womb.

**Etena sacca vajjena sotthi te hotu
sabbadā.**

**Etena sacca vajjena sotthi te hotu
sabbadā.**

**Etena sacca vajjena sotthi te hotu
sabbadā.**

By the firm determination of this
truth, may peace ever be with your.
By the firm determination of this
truth, may peace ever be with your.
By the firm determination of this
truth, may peace ever be with your.

**TRANSCFERENCE OF MERITS TO ALL
CELESTIAL BEINGS**

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā
Ciraṃ rakkhantu loka-sāsanaṃ**

May all beings inhabiting space and
earth,
Devas and Nagas of mighty power,
having shared this merit,
long protect the Dispensation.

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā
Ciraṃ rakkhantu desanaṃ.**

May all beings inhabiting space and
earth,
Devas and Nagas of mighty power,
having shared this merit,
long protect the Teachings.

**Ākāsaṭṭhā ca bhummaṭṭhā
Devā nāgā mahiddhikā;
Puññantaṃ anumoditvā
Ciraṃ rakkhantu maṃ paraṃ ti**

May all beings inhabiting space and
earth,
Devas and Nagas of mighty power,
having shared this merit,
long protect me and others.

MEDITATION

**N'etaṃ Mama,
n'eso'ham'asmi,
name'so attā**

This is not mine.
This am I not,
This is no soul of mine.

RADIATION OF LOVING-KINDNESS

**Ahaṃ avero homi, Abyāpajjo homi,
Anīgho homi,
Sukhī attānaṃ pariharāmi**

May I be free from enmity, disease and
grief, and may I guard myself happily!

**Ahaṃ viya mayhaṃ
ācariyupajjhāyā, mātāpitāro,
hita sattā, majjhattika sattā, veri
sattā averā hontu, abyāpajjā
hontu, Anīghā hontu, sukhī
attānaṃ pariharantu.**

As I am, so also may my teachers,
preceptors, parents, intimate,
indifferent, and inimical beings, be free
from enmity, disease and grief, and may
they guard themselves happily!

**Dukkhā muñcantu,
yathā laddha sampattito
mā vigacchantu kammaṣṣakā.**

May they be released from suffering!
May they not be deprived of their

fortune, duly acquired! They are owners of their kamma.

**Sabbe sattā averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.**

May all beings be void of enmity, disease and grief, and may they take care of themselves happily!

**Sabbe pāṇā averā hontu,
abyāpajjā hontu, anīghā hontu,
sukhī attānaṃ pariharantu.**

May all living beings be void of enmity, disease and grief, and may they take care of themselves happily!

**Sabbe bhūtā averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.**

May all spirits be void of enmity,
disease and grief,
and may they take care of themselves
happily!

**Sabbe puggalā averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.**

May all persons be void of enmity,
disease and grief,
and may they take care of themselves
happily!

**Sabbe atta-bhāva-pariyāpannā
averā hontu,
abyāpajjā hontu,
anīghā hontu,
sukhī attānaṃ pariharantu.**

May all those who have arrived at a state of individuality be void of enmity, disease and grief, and may they take care of themselves happily!

**Ahaṃ sukhī bhaveyyaṃ; Ahaṃ
avero bhaveyyaṃ;
Ahaṃ abyāpajjo bhaveyyaṃ;
Ahaṃ niddukkho bhaveyyaṃ.**

May I be well and happy; may no harm come to me; may no difficulties come to me; may no problems come to me.

May I be happy!

May I be free from hatred!

May I be free from disease!

May I be free from grief!

May I be free from envy!

May I be free from jealousy!

May I be free from malice!

May all beings be happy!

May all beings be free from hatred!

May all beings be free from disease!

May all beings be free from grief!

May my beloved parents be well and happy!

May my loving brothers and sisters be well and happy!

May my kind teachers be well and happy!

May my dear friends and relatives be well and happy!

May my dutiful servants be well and happy!

May my all the non-friendly be well and happy!

BUDDHĀNUSSATI
MEDITATION ON THE BUDDHA

**Buddhānussati mettā ca
Asubhaṃ maraṇassati
Iti imā caturārakkhā
Bhikkhu bhāveyya sīlavā**

A virtuous disciple should practise the following four-fold protective contemplations, namely, reflection on the Buddha, on compassion, on the loathsome nature of everything, and on the nature of death.

**Ananta vitthāra guṇaṃ
Guṇato nussaraṃ muniṃ
Bhāveyya Buddhimaṃ bhikkhū
Buddhānussati mārito**

An understanding disciple should
contemplate on the Buddha's infinite
and pervasive virtues.....

**Savāsane kileseso
Eko sabbe nighātiya
Ahū susuddha santāno
Pūjānañ ca sadāraho**

.... That the Buddha alone has
destroyed all defilements, revealing an
extremely pure mind, always deserving
adoration.

**Sabbakāla gate Dhamme
Sabbe sammā sayam muni
Sabbākārena bujjhitvā
Eko sabbaññutam gato**

... that the Buddha has rightly realised in all the aspects matters relating to all times and has attained Supreme Enlightenment entirely through His own efforts.

**Vipassanādi vijjāhi
Sīlādi caraṇehi ca
Susamiddhehi sampanno
Gaganābhehi nāyako**

that the Leader (the Buddha) is endowed with the such forms of Knowledge as Vipassana, (as extensive as the sky) and such forms of conduct as Sila.

**Sammā gato subbaṃ ṭhānaṃ
Amogha vacano ca so
Tividhassāpi lokassa
Ñātā nirava-sesato**

that the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech. He has known the three worlds in their entirety.

**Anekehi guṇoghehi
Sabba sattuttamo ahū
Anekehi upāyehi
Naradamme damesi ca**

that the Buddha has become Supreme among all beings by His manifold qualities. He has, by various means, subdued those who should be subdued.

**Eko sabbassa lokassa
Sabba sattānu sāsako
Bhāgya issariyādīnaṃ
Guṇānaṃ paramo nidhi**

... that the Buddha is a great Teacher to the entire world. He is a noble treasure of qualities such as fortune and prosperity.

**Paññāssa sabba dhammesu
Karunā sabba jantusu
Attatthānaṃ paratthānaṃ
Sādhikā guṇa jetṭhikā**

... that the Buddha's wisdom is all pervasive, and His compassion extends to all beings. He is a benefactor unto Himself and others. He is Supreme in all qualities

**Dayāya pāramī citvā
Paññāyattāna muddharī**

**Uddarī sabba dhamme ca
Dayā yaññe ca uddharī**

... that the Buddha elevated Himself by the wisdom gained through the perfections by preaching the Doctrine in all its aspects, and elevated others through His compassion.

**Dissamānopi tāvassa
Rūpakāyo acintiyō
Asādhāraṇa ñānaḍḍhe
Dhammakāye kathāvakā'ti**

Impossible to think of His physical form even when visible. How much more inconceivable is His Dharmakaya (doctrinal body) of unique wisdom?

METTĀNUSSATI BHĀVANĀ
MEDITATION ON LOVING-KINDNESS

**Attūpamāya sabbesaṃ
Sattānaṃ sukha kāmataṃ
Passitvā kamato mettaṃ
Sabba sattesu Bhāvaye**

Having compared oneself with others,
one should practise loving-kindness
towards all beings by realising that
everyone desires happiness.

**Sukhī bhaveyyaṃ niddukkho
Ahaṃ niccaṃ ahaṃ viya
Hitā ca me sukhī hontu
Majjhataṭṭha ca verino**

May I be free from sorrow and always

be happy. May those who desire my welfare, those who are indifferent towards me, and those who hate me, also be happy.

**Imamhi gāmakkhettamhi
Sattā hontu sukhī sadā
Tato paraṃ ca rajjesu
Cakkavālesu jantuno**

May all beings who live in this vicinity and those who live in other kingdoms in this world system be happy.

**Samantā cakkavālesu
Sattānaṃ tesu pāṇino
Sukhino puggalā bhūtā
Attabhāva gatā siyuma**

May all beings living in every world
system
and each element of life within
such a system be happy,
and achieve the highest bliss.

**Tathā itthi pumāceva
Ariyā anariyā pica
Devā narā apāyaṭṭhā
Tathā dasa disāsu cā'ti**

Likewise, women, men, the wise,
unwise,
gods, and those in woeful states
and those living in the ten directions –
may all these beings be happy.

ASUBHĀNUSSATI BHĀVANĀ

MEDITATION ON THE IMPURITIES ON THE BODY

**Aviññāṇa subha nibhaṃ
Saviññāṇa subhaṃ imaṃ
Kāyaṃ asubhato passaṃ
Asubhaṃ bhāvaye yatī**

On perceiving this body as an
unsatisfactory
conscious and non-conscious entity,
one should meditate on its
unsatisfactoriness.

**Vaṇṇa santhāna gandhehi
Āsayo kāsato tathā
Paṭikkūlāni kāye me
Kuṇapāṇi dvi soḷasa**

The thirty-two impurities of one's body are disgusting in respect of colour, form, associable elements and space.

**Patitamhāpi kuṇapā
Jegucchaṃ kāya nissitaṃ
Ādhāro hi sucū tassa
Kāyotu kuṇape ʈhitaṃ**

The impurities that are within the body are more disgusting than those that fall from it, since impurities fallen from body continue not to contaminate the body which rests itself on impurities.

**Milhe kimiva kāyoyaṃ
Asucimhi samuʈṭhito
Anto asuci sampuñña
Puñña vacca kuṭi viya**

Like a worm born in filth, this body is
also born in filth. Like a cesspit that is
full, this body is full of filth.

**Asuci sandate niccam
Yathā medhaka thālikā
Nānā kimi kulāvāso
Pakka candanikā viya**

Just as fat pours itself out from a pot
full, even so impure matter flows out
from this body. Like a cesspit, this
body is host to millions of worms.

**Gaṇḍa bhūto roga bhūto
Vaṇa bhūto samussayo
Atekkiccho ti Jeguccho
Pabhinna kuṇapūpamo ti.**

This body is like a boil, a disease,
a wound that is incurable.
It is extremely repulsive. It is
comparable to a decomposed corpse.

MARAÑĀNUSSATI BHĀVANĀ

MEDITATION ON DEATH

**Pavāta dīpa tulyāya
Sāyu santati-yākkhayaṃ
Parūpamāya samphassaṃ
Bhāvaye maraṇassatiṃ**

Seeing, with wisdom, the end of life in
others,
and comparing this to a lamp kept in a
windy place, one should meditate on
Death.

**Mahā sampatti sampattā
Yathā sattā matā idha
Tathā ahaṃ marissāmi
Maraṇaṃ mama hessati**

Just as in this world, beings who once
enjoyed great prosperity, are now dead,
even so one day will I die too.
Death will indeed come to me.

**Uppattiyā sahe vedam
Maraṇaṃ āgataṃ sadā
Maraṇattāya okāsaṃ
Vadhako viya esati**

This Death has come along with birth.
Therefore, like an executioner,
death always seeks an opportunity to
destroy.

**Īsakam̐ anivattam̐ tam̐
Satatam̐ gamanussukam̐
Jīvitam̐ udayā attham̐
Suriyo viya dhāvati**

Life, without halting for a moment, and
ever keen on moving, runs like the sun
that hastens to set after its rise.

**Vijju bubbula ussāva
Jalarāji Parikkhayam̐
Ghātakova ripū tassa
Sabbattāpi avāriyo**

This life comes to an end like a streak
of lightning, a bubble of water, a dew
drop on a leaf, or a line drawn on water.
Like an enemy intent on killing, death
can never be avoided.

**Suyasattāma puññiddhi
Buddhi vuddhe jinaddayaṃ
Ghātesi maraṇaṃ khippaṃ
Kātu mādisake kathā**

If death could come in an instant to the
Buddhas endowed with great glory,
prowess, merits, supernormal powers
and wisdom, what could be said of me?

**Paccayānañca vekalyā
Bāhirajjhattu paddavā
Marāmorāṃ nimesā'pi
Maramāno anukkhaṇan ti.**

Dying every instant, I shall die within
the twinkling of an eye, for want of
food, and through internal ailments,
or through external injuries.

**ATṬHA MAHĀ SAṆVEGA
VATTHU
RECOLLECTION OF
EIGHT SORROWFUL STAGES OF LIFE**

**Bhāvetvā caturā-rakkhā
Āvajjeyya anantaram
Mahā saṁvega vatthūni
Atṭha atṭhita vīriyo**

Having practised this four-fold protective meditation one who has put forth effort should reflect on the eight-fold sorrowful stages (of life).

**Jāti jarā vyādhi cuti apāyā
Atīta appattaka vaṭṭa dukkham
Idāni āhāra gavetṭhi dukkham
Saṁvega vatthūni imāni atṭha**

The sorrows pertaining to birth,
old age, disease, death,
Peta Loka (spirit world) past circle of
births, future circle of births and sorrow
experienced in search of sustenance in
the present life – these are the eight
Sorrowful Stages (of life).

**Pāto ca sāya mapi ceva imaṃ
vidhiññū
Āsevate satata matta hitābhilāsī
Pappoti so ti vipulaṃ hata pāri
pantho Setṭhaṃ sukhaṃ
munivisiṭṭha Matam sukkena cāti**

A person who, desirous of his own
welfare and knowing the types of
meditation, practises this meditation
regularly morning and evening, will

destroy the impediments, and happily attain the supreme state of Nirvana, the Buddha extolled as the highest bliss.

PIYEHI VIPPAYOGO DUKKHO

**REFLECTION ON THE
LOSS OF LOVED ONES**

**Dhaññaṃ dhanam rajataṃ
jātarūpaṃ
Pariggahaṃ cāpi yadatthi kiñcī
Dāsā kammakarā pessā
Yecassa anujīvino**

Valued possessions, and whatever property there is, servants, employees and all dependants

**Sabbam nādāya gantabbam
Sabbam nikkhippa gāminam
Yañca karoti kāyena
Vācāya uda cetasā**

..... all these have to be left behind
when going beyond. But, whatever one
does through deed, word or thought

**Tamhi tassa sakam hoti
Tañca ādāya gacchati
Tañcassa anugam hoti
Chāyāva anapāyini**

..... that alone belongs to him, that
alone he takes with him, and that alone
follows him like his shadow.

**Sabbe sattā marissanti
Maraṇantaṃ hi jīvitam
Yathā kammaṃ gamissanti
Puñña pāpa phalūpagā
Nirayaṃ pāpakammantā
Puññakammā ca suggaṭiṃ**

All beings die. Life ends in death. Beings fare according to their deeds, experiencing the results by their meritorious and sinful deeds. Those who do sinful deeds go to the woeful states, and those who do meritorious deeds, attain blissful states.

**Tasmā kareyya kalyāṇam
Nicayaṃ samparāyikaṃ
Puññāni paralokasmim
Patitthā honti pāṇinaṃ ti**

Therefore, let one always do good deeds which serve as a store for life elsewhere. Meritorious deeds are a great support to beings in the future world.

JĪVITAṀ ANIYATAṀ MARAṆAṀ NIYATAṀ
LIFE IS UNCERTAIN, DEATH IS CERTAIN

Aniccā vata saṅkhārā
Uppāda vaya dhammino
Uppajjitvā nirujjhanti
Tesaṃ vūpasamo sukho

All component things are indeed transient. They are of the nature of arising & decaying. Having come into being, they cease to be. The cessation of this process is bliss.

**Aciraṃ vata'yam kāyo
Paṭhaviṃ adhi sessati
Chuddho apeta viññāno
Niratthaṃ 'va kaliṅgaram**

Before long, this body will lie on the earth, abandoned and devoid of consciousness, useless as a log.

**Anabbhito tato āga
Ananuññāto ito gato
Yathā'gato tathā gato
Tattha kā paridevanā**

Uninvited he has come hither;
he has departed hence without approval. Even as he came, just so he went. What lamentation then could there be?

**Puttā m’atthi dhanam m’atthi
Iti bālo vihaññati
Attā hi attano natthi
Kuto puttā kuto dhanam**

The fool torments himself with the thought:- “I have sons, I have wealth.”
When he himself is not his own, whence can there be sons or wealth?

**TI-LAKKHANA
MEDITATION ON THE
THREE CHARACTERISTICS**

**Sabbe saṅkhārā aniccā ti
Yadā paññāya passati
Atha nibbindatī dukkhe
Esa maggo visuddhiyā**

When one sees with wisdom that
all component things are transient,
he overcomes misery.
This is the path to purity.

**Sabbe saṅkhārā dukkhā ti
Yadā paññāya passati
Atha nibbindatī dukkhe
Esa maggo visuddhiyā**

When one sees with wisdom that
all component things are sorrowful,
he overcomes misery.
This is the path to purity.

**Sabbe Dhammā anattā ti
Yadā paññāya passati
Atha nibbindatī dukkhe
Esa maggo visuddhiyā**

When one sees with wisdom that all Dhammas are soulless, he overcomes misery. This is the path to purity.

WORLDLY CONDITIONS

Hā! Yobbanā Jarā Antā

Alas! Youth ends with old age.

Hā! Vinasā Mahāddhanā

Alas! Great Fortunes end with destruction.

Hā! Saṇyogā Viyogantā

Alas! Meetings end with separation.

Hā! Matantā Sajeevakā

Alas! The living ends with death.

Hā! Unnatā Onatantā

Alas! Rise ends with fall.

Hā! Piyāsoka Antakā

Alas! Pleasure ends with grief.

Hā! Thomanā Vinindantā

Alas! Praise ends with disgrace.

Hā! Dukkha Sabbaso Sukhā

Alas! Happiness in every way ends in Suffering.

**TRANSCERENCE OF MERITS
TO THE DEPARTED**

**Idaṃ me ñātināṃ hotu sukhitā
hontu ñātayo.**

**Idaṃ me ñātināṃ hotu sukhitā
hontu ñātayo.**

**Idaṃ me ñātināṃ hotu sukhitā
hontu ñātayo.**

Let this merit accrue to our departed
relatives and may they be happy.

Let this merit accrue to our departed
relatives and may they be happy.

Let this merit accrue to our departed
relatives and may they be happy.

BLESSINGS

**Sabbāvamangala mupaddava
dunnimittam
Sabbīti roga gahadosa
masesa nindā
Sabbantarāya bhaya
dussupinam akantam
Buddhānubhāva pavarena
payātu nāsam**

All ill-luck, misfortunes,
ill-omens, diseases
evil planetary influence, blame,
dangers, fears,
bad, undesirable dreams,
may they all come
nothing by the power of the
Noble Buddha

**Sabbāvamangala mupaddava
dunnimittam
Sabbīti roga gahadosa
masesa nindā
Sabbantarāya bhaya
dussupinam akantam
Dhammānubhāva pavarena
payātu nāsam**

All ill-luck, misfortunes,
ill-omens, diseases
evil planetary influence,
blame, dangers, fears,
bad, undesirable dreams,
may they all come
nothing by the power of the
Noble Dhamma

**Sabbāvamangala mupaddava
dunnimittam
Sabbīti roga gahadosa
masesa nindā
Sabbantarāya bhaya
dussupinam akantam
Sanghānubhāva pavarena
payātu nāsam**

All ill-luck, misfortunes,
ill-omens, diseases
evil planetary influence, blame,
dangers, fears,
bad, undesirable dreams,
may they all come
nothing by the power of the
Noble Sangha





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